

John 19:31-21:25

V. Period of Climax. V. 12:1-20:31

1. Climax of preparation for the cross. V. 12:1-17:26

2. Climax of unbelief of the Jews. V. 18:1-19:42

1) The arrest. V.18:1-14

2) The denial. V. 18:15-27

3) The rejection. V. 18:28-40

4) The mocking. V. 19:1-22

5) The crucifixion. V 19:23-30

6) The burial. V. 19:31-42

V. 31

1. "The Jews" = belonging to the Jewish nation; refers mainly to the Sanhedren.
2. "Therefore" = in view of the fact that the day Jesus was crucified was the day of preparation of the passover.
3. "Because" = since.
4. "It was the preparation" = the day on which the Jews made necessary preparation to celebrate a feast--passover in this case; on this day all leaven was to be disposed of and all ceremonial cleansing was to be finished.
5. First "that" = introduces the reason for the Jews' action.
6. "The bodies" = refers to Jesus and the two thieves.
7. "Should not remain upon the cross on the sabbath day" = the law required that the bodies of those who were hung should not remain suspended during the night (Deut. 21:22-23); the next day being a Sabbath day made it doubly important to the Jews for the bodies to be off the cross; Deut. 21:22-23 was made when the punishment by crucifixion was unknown and when those who were suspended were near death.
8. "Sabbath day" = normally this was the seventh day of each week (Saturday) on which the Israelites were required to abstain from all work (Exo. 20:8-10) and a day of rest; but this is a special Sabbath for John inserts "(for that sabbath day was an high day)" = several feast days had a day of holy convocation, a day set apart as a special

day--an "high day" = a great day; these special days were also called sabbath at times in the Scripture (Lev. 23:24;39); notice these Sabbaths were on a certain day of the month thus the day of the week changed from year to year--they were not always on a Saturday; therefore, we conclude that Jesus died on April 14th, a Wednesday the day before the special sabbath of the feast of unleavened bread set aside as a memorial of the passover in Egypt (Exo. 12:14-16); proof text is Mat. 12:40 which states clearly that Jesus had to be in the heart of the earth three 12 hour days and three 12 hour nights and there is no way one can get that from Friday to Sunday but you can from Wednesday to Sunday.

9. "Besought" = requested.

10. "Pilate" = Roman governor.

11. Third "that" = introduces what the Jews' requests were to Pilate--two request:

A. "That their legs might be broken" = the effect of this was to hasten their death; this would make it impossible to push up with their legs to relieve pain on the hands and to allow the lungs to obtain air; if the feet could not press the body upward, death was swift; this was done with a crushing blow of a heavy mallet.

B. "*That* they might be taken away" = to be taken down from the cross and buried before 6:00 PM that same day for that was when the Sabbath began.

12. "Their" = "they" = refers to the two thieves as well as Jesus.

13. John is the only gospel writer who gives these details.

V. 32

1. "Then" = these things being so; gives the sequence of events--after the Jews' request, Pilate permitted their legs to be broken and their corpses to be removed from the cross; Roman policy usually respected the religious customs of their subject nations; the Romans often left the bodies on the crosses as food for the birds of prey and as a warning to potential offenders; therefore, Roman custom was set aside in preference to the Jewish custom.

2. "Came" = to come from one place to another--at the command of Pilate.

3. "The soldiers" = the Roman soldiers Pilate had put in charge for ending the lives of those on the cross.

4. "Brake the legs of the first, and of the other" = refers to the two thieves.

5. "Which" = who; the thieves are persons not things, therefore masculine gender not neuter.

6. "Crucified" = to impale on a cross to die a horrible death.

7. "Him" = Jesus, the virgin born Son of God.

V. 33

1. "But" = shows the contrast between the two thieves and Jesus.

2. "When" = as.

3. "They" = the Roman soldiers sent to hasten the death of those on the cross.

4. "Jesus" = "he" = the virgin born Son of God.

5. "Saw" = to perceive with the eyes.

6. "Was dead" = His body was limp due to the departure of His spirit and soul; He had dismissed His own spirit; death is separation of spirit and soul from one's body.

7. "Already" = by this time; this was unusual for many times those crucified lingered in pain and agony for as many as seven days.

8. "Broke not his legs" = there was no reason to for He had been master of His own death; also Scripture was to be fulfilled. (verse 36; Psa. 34:20)

V. 34

1. "But" = shows contrast between what the soldiers did instead of breaking His legs.

2. "One of the soldiers" = one of those appointed to watch the bodies until they were dead.

3. "Spear" = a lance of sharp-pointed iron; used by the Roman soldiers as a bayonet in war.

4. "Pierced his side" = indicates a deadly wound; this was done that there might be fullest proof that He was truly dead; the providence of God prevented His legs from being broken but this action was proof that Jesus was dead, if not before, He was now; this furnishes conclusive proof that He was actually dead and that atonement had thus been made for mankind; we are not told which side was pierced nor can it be known for certain, but it seems to be on the left side near the heart; the wound was large enough to admit a hand. (John 20:27)

5. "Forthwith" = immediately.

6. "Came there out" = came forth out of the wound.

7. "Blood and water" = this would be a natural effect of piercing one's side and reaching the heart, for the heart is surrounded by a membrane called the pericardium which contains a liquid resembling water which prevents the surface of the heart from becoming dry by its continual motion; thus, when the spear reached the heart the blood rushed forth mingled with the water of the pericardium, proof that Jesus was truly dead--on this depends the doctrine of the atonement and of His resurrection.

8. Others have stated, and so have I, in the past that blood and water mixed was a proof Jesus died of a broken heart. No doubt Jesus' heart was broken because His own people--the Jews--would not come to Him for life. (John 1:11; 5:39-40; Mat. 23:37) But it seems after more study that this was strictly a natural result of Jesus' side being pierced.

V. 35

1. "He" = "his" = John, the human instrument used to write this gospel; he never uses his name in this gospel when referring to himself.

2. "Saw *it*" = to see with the eyes; to be an eyewitness of the soldier piercing Jesus' side, therefore, he could give these details with accuracy based on his own personal knowledge of these events; the tense is perfect in the Greek which means a past completed action with existing results; this means John saw it when it happened and now 60 years later he still sees it--the incident was fresh on his mind 60 years later; this verse lets us know that John was there when Jesus died even though he may have carried Jesus' mother to his house (verse 27); if he did he returned to be an eye witness of the events that occurred around 3:00 PM on this Passover preparation day.

3. "Bare record" = to bear a witness; to give a first-hand detailed account; the tense is perfect in the Greek which means he was a witness the day it happened and still bears witness 60 years later.

4. Second "record" = what one testifies.

5. "True" = real; genuine; opposite to what is fictitious or false.

6. "Knoweth" = to have absolute positive knowledge of the facts due to his being an eyewitness; the tense is perfect tense in the Greek which means he still has perfect knowledge of the facts even after 60 years.

7. Second "true" = truth.

8. "That" = introduces the reason that God moved on John to write down in detail the things he has concerning the cross--"ye might believe" which is the reason this gospel is written. (John 20:30-31)

9. "Ye" = whosoever; refers to anyone who reads these words.

10. "Believe" = trust; commit; refers to saving faith.

V. 36

1. "For" = "that" = introduces the reason these things were done.

2. "These things" = refers to the soldiers not breaking Jesus' legs but piercing Him with a spear.

3. "Were done" = took place; appeared in history.

4. "Scripture" = OT Scripture.

5. "Should be fulfilled" = to make complete in every detail; to bring to pass; the soldiers were not trying to fulfill Scripture for they knew not what the Scripture said, but God brought to pass what He had said.

6. "Him" = Jesus, the Messiah; the virgin born Son of God.

7. "A bone of him shall not be broken" = this was true of the passover lamb which was a type of the Lord Jesus (Exo. 12:46; Num. 9:12) and it was prophesied of the Messiah in Psa. 34:20; it came to pass just as type and prophecy had indicated.

V. 37

1. "And again" = shows repetition--referring to another OT Scripture.

2. "Another scripture" = Zech. 12:10.

3. "They" = refers to the Jews in context; applies to all mankind for our sins nailed Jesus to the cross (Rev. 1:7); the Jews were guilty of piercing Jesus even though the Roman soldier did the actual deed; we also are guilty.

4. "Him" = Jesus, the passover Lamb that came to take away the sins of the world. (John 1:29)

V. 38

1. "And after this" = after the soldiers made sure Jesus was dead by piercing His side.

2. "Joseph of Arimathaea" = "he" = "*him*" = not a lot is known about this man;

A. He was rich. (Mat. 27:57)

B. He was an honorable counselor and waited for the kingdom of God. (Mark. 15:43)

C. He was a good and just man and had not consented to deeds of the Sanhedrin which may indicate he was a member of the Sanhedrin. (Luke 23:50-51)

D. He was of the city of Arimathaea, a city we do not rightly know its location as there were many cities in Judah by this name.

E. He was now a settled inhabitant of Jerusalem since he had there provided himself with a burying place. (Mat. 27:60)

3. "Being a disciple" = follower; learner; the word itself does not mean to be saved but one who follows another's teaching.

4. "Jesus" = the virgin born Son of God.

5. "But" = shows contrast--he was not an open follower of Jesus but a secret follower.

6. "Secretly" = to hide; to conceal; to keep safe; the tense is perfect in the Greek, which means a past completed action with existing results; this means for a period of time, how long we know not, Joseph had been following the teachings of Jesus.

7. "For" = introduces the reason he was a secret disciple--"for fear of the Jews" = the Sanhedrin could and would take away one's social and religious status for their acknowledging Jesus as the Messiah. (Example: John 9:24)

8. "Fear" = that which strikes terror.

9. "The Jews" = refers of the Sanhedrin.

10. "Besought" = requested; Mat. 27:58 uses the word begged; Mark 15:43 states that he went in boldly--took courage and openly went in.

11. "Pilate" = the Roman governor in charge of the affair in Jerusalem.

12. "That" = introduces the request made to Pilate.

13. "Might take away the body of Jesus" = to move Jesus' body from the cross and give it a proper burial; God had raised up this distinguished counselor and secret disciple for this important occasion; the apostles did not have any influence with Pilate and if Joseph hadn't come forth begging the body of Jesus, His body would have been buried that night in the same grave as the malefactors--in potter's field.

14. "Gave leave" = to permit; allow.

15. "Therefore" = in view of the fact he had permission.

16. "He came" = arrived at the cross and "took" (to move from the place) the body of Jesus.

17. A question is raised concerning Joseph--was he saved? if so when? We cannot state these facts for certain. The Bible says he was a secret disciple which means he followed Jesus' teachings without revealing his true feelings. This does not necessarily mean he was saved. Nicodemus also had leanings toward Jesus' teaching for he took up for Jesus in John 7:50-51. The Bible is clear in Mark 8:38 that He would be ashamed of a person that was ashamed of Him. Joseph was not ashamed of Jesus when he asked for Jesus' body; therefore, when it came time to take a stand he did. So I do not know when he was saved but at this point he was saved.

V. 39

1. "And there came also" = John is the only writer who records that Nicodemus joined Joseph of Arimathaea in burying the body of the Lord Jesus.

2. "Nicodemus" = a ruler and a Pharisee (John 3:1); one who spoke in behalf of the Lord at the gathering of the Council or Sanhedrin. (John 7:50)

3. "Which" = who; Nicodemus is a person not a thing; masculine gender not neuter.

4. "At the first came to Jesus by night" = refers to Nicodemus' first encounter with Jesus which was at night due to his fear of being cast out of the Sanhedrin (John 3:1-15); now he comes openly to help bury Jesus' body; this indicates that he had been saved probably while observing Jesus' reaction while on the cross.

5. "Brought" = to bring as he came to help in Jesus' burial.

6. "Mixture" = that which has been produced by mixing.

7. "Myrrh" = a bitter gum and costly perfume which comes from a certain tree or shrub in Arabia and Ethiopia obtained by making incisions in the bark; as an antiseptic it was used for embalming.

8. "Aloes" = derived from the pulp in the leaves of a plant that belongs to the lily family; used with myrrh, it acts as a drying agent and the fragrance would counteract the odor of decaying flesh.

9. "About" = an estimation for the exact weight was not known.

10. "Hundred pound weight" = the word for pound here is equal to 12 ounces; we do not know the value of this mixture but it would have been very costly; Nicodemus was a rich man and was willing to give all for his Lord.

11. "Jesus" = the virgin born Son of God.

V. 40

1. "Then" = these things being so.
2. "They" = Joseph of Arimathaea and Nicodemus.
3. "Took" = to take up in order to carry away.
4. "Body" = a dead body or corpse.
5. "Jesus" = the virgin born Son of God.
6. "Wound" = to bind; wrapped.
7. "Linen clothes" = strips of bandages of linen cloth.
8. "With the spices" = each of His limbs was bound separately and the spices were applied within the wrappings and then it is possible they wrapped His entire body from head to feet with the spices within; the spices included the myrrh and aloes and could have included other spices "as the manner of the Jews is to bury."
9. "Manner" = custom.
10. "The Jews" = belonging to the Jewish nation.
11. "Bury" = to prepare a body for burial by the use of every provision and funeral adornment such as spices, baths, flowers, wreathes, and perfumes.

V. 41

1. "Now" = introduces explanation concerning His burial.
2. "In the place where he was crucified" = refers to Calvary where Jesus (he) was impaled on a cross to die a horrible death.
3. "Garden" = a piece of ground set aside for the cultivation of herbs, or plants, fruits and flowers; in this garden was also a new sepulchre.
4. "Sepulchre" = a rock tomb hewn out of the mountain side; described as "new" = recently made; unused; further described as "wherein was never man yet laid."
5. "Never yet" = not yet.
6. "Laid" = refers to a corpse being placed within—Joseph, a rich man, as the custom was of the rich, hewed out this tomb for himself but he placed Jesus' body in his own tomb thus fulfilling the prophecy of Isa. 53:9--died with criminals but was buried in a rich man's tomb.

V. 42

1. "There" = in the garden near Calvary.
2. "Laid" = placed the body of Jesus.
3. "Jesus" = the virgin born Son of God.
4. "They" = Joseph of Arimathaea and Nicodemus.
5. "Therefore" = in view of the fact that it was the Jew's preparation day.
6. "Because of the Jews' preparation day" = the day on which the Jews made necessary preparation to celebrate a feast--passover; on this day all leaven was to be disposed of and all ceremonial cleansing was to be finished.
7. "For the sepulchre was nigh at hand" = near Calvary where Jesus was crucified.
8. The implication is that a more prominent site would have been chosen had they had time for its preparation.
9. Note the dedication of these two men. Their part in the burial of Jesus would bring them seven days of ceremonial pollution. (Num. 19:11) Therefore, during the entire Passover season they would be unclean and could not participate in any Passover worship or activity. This was a no no for a Jew. But their love for Jesus was stronger than their love for their law, customs, and personal safety.
10. John does not record the following incidents but the synoptic Gospels do.
 - A. Joseph and Nicodemus rolled a stone over the door of the tomb to conceal it. (Mat. 27:60)
 - B. Women watched the burial and took note where He was buried so they could express their devotion to Him by bringing spices and perfumes to the tomb after the Passover (Mark 15:47; Luke 23:55-56)
 - C. The chief priest and Pharisees requested soldiers of Pilate to guard the tomb and to secure it by sealing the stone and setting a watch. (Mat. 27:62-66) Notice verse 65, Pilate who did not know anything concerning the resurrection said, "Make it as sure as you can."

3. Climax of faith for the disciples. V. 20:1-21:25

Chapter 20:

1) Mary saw the Lord. V. 1-18

V. 1

1. "The first day of the week" = Sunday; Mat. 28:1 states the time as "in the end of the sabbath" = means after the Sabbath--that is after the Sabbath was fully completed or finished; the Sabbath closed at sunset or 6:00 PM on our Saturday.
2. "Cometh" = to come from one place to another; refers to arrival; Mary came from her place of abode inside the city of Jerusalem (for she lived in Galilee; Luke 23:55) and arrived at the tomb near Calvary; Mark and Luke state that the purpose of their coming was to anoint Jesus' body with the sweet spices which they had prepared. (Mark 16:1; Luke 24:1)
3. "Mary Magdalene" = the use of Magdalene with Mary's name is so that she would not be confused with the other Marys in the Scripture; she was from Magdala--a place on the western shore of the Sea of Galilee, about three miles south of Tiberias; Mark 16:1 states that Mary, the mother of James, and Solome were with Mary Magdalene; Luke 24:1 states that there were certain others (not named) with them; it is interesting to note that Mary the sister of Martha is not mentioned by name in any of the gospels as coming to the tomb for she had already anointed Jesus' body for burying (John 12:3,7) therefore, there was no need for her to do it again.
4. "Early" = gives the time of their arrival at the tomb; the Greek word indicates the fourth watch of the night--from 3:00AM until 6:00AM.
5. "When it was yet dark" = further description of the time of their arrival; Mark 16:2 states it was at the rising of the sun, which means the sun was about to rise but had not yet done so for this verse says it was dark.
6. "Yet" = still.
7. "Sepulchre" = a rock tomb hewn out of the mountain side.
8. "Seeth" = to see with the physical eyes.
9. "Stone" = that which had been rolled over the opening of the tomb--a great stone (Mat. 27:60) and sealed by Pilate to make it secure. (Mat. 27:65-66)
10. "Taken away" = to move from its place; the tense in the Greek is perfect which means a past completed action with existing results; the stone had been removed from the entrance to the tomb before these women got there and the entrance remained uncovered; this stone was not rolled away to let Jesus out but to let the disciples see that the tomb was empty.
11. How was it rolled away? Mat. 28:2 states that an angel rolled the stone away after an earthquake occurred. The word here for earthquake refers to a shaking or a commotion. No doubt the soldiers on guard witnessed this commotion.

V. 2

1. "Then" = these things being so--refers to the stone being rolled away from the tomb.
2. "She" = Mary Magdalene.
3. "Runneth" = she wasted no time, seemingly leaving the other women before the angel announced that Jesus was risen for she told Peter and John that someone had taken Jesus' body and placed it in a place she knew not.
4. John does not record some things that occurred at the tomb. Such as:
 - A. The women were afraid of the angel who set upon the stone he had rolled away. (Mat. 28:2-5a)
 - B. He spoke to them. (Mat. 28:5-7)
 - C. They entered the tomb; they were able to do so without the soldiers (keepers) stopping them because the keepers may have fainted (became as dead men). (Mat. 28:4)
 - D. Inside the tomb it seems they saw another angel whom Mark calls a young man. (Mark 16:5) They also saw what Peter saw when he entered the tomb in verse 6-7. They did not see Jesus' body for He had risen.
 - E. These women then returned to Jerusalem to tell the disciples.
5. "Cometh" = to come from one place to another; speaks of her arrival to the place where Peter and John were staying while in Jerusalem.
6. "Simon" = Peter's old name before he met Christ.
7. "Peter" = Simon's new name after he met Jesus; means a rock or stone.
8. "The other disciple whom Jesus loved" = John the human instrument who wrote this gospel; identified as "who Jesus loved" = this could be said of any and all of the Lord's disciples because He loved them all equally; this was John's favorite designation of himself in his gospel.
9. "Jesus" = "him" = the virgin born Son of God now risen.
10. "Loved" = agape; God kind of love.
11. "Saith" = spoke.
12. "Them" = Peter and John.
13. "They" = someone; probably referring to the Roman soldiers.

14. "Taken away" = to move from its place; referring to Jesus' body being removed from the sepulchre (tomb).

15. "Lord" = supreme in authority; Master; Jesus the Christ.

16. "We" = may refer to Mary Magdalene and the other women who had been at the tomb even though she had left them behind.

17. "Know" = to have absolute positive knowledge; negated by "not."

18. "Where" = refers to the location of Jesus' body according to her thinking.

19. "Laid" = place; referring to Jesus' body.

V. 3

1. "Peter" = one of the apostles Mary spoke to in verse 2.

2. "Therefore" = in view of the fact of what Mary had said to him.

3. "Went forth" = to go from the place where he was staying while in Jerusalem; they started instantly when they heard Mary's message.

4. "That other disciple" = John the writer of this gospel; the disciple whom Jesus loved as John referred to himself in verse 2.

5. "Came" = to come from one place to another; speaks of arriving at the "sepulchre" = a rock tomb hewn out of a mountain side; this was the tomb where Jesus's body had been placed by Joseph of Arimathea and Nicodemus.

V. 4

1. "They both" = the two--Peter and the other disciple--John.

2. "Together" = indicates that both men left immediately after hearing the message.

A. Peter who was quick, impulsive, and prone to error.

B. John who was slow, meditative, and prone to thinking things through.

C. Now both, who were different could not wait to get to the tomb.

3. "The other disciple" = John.

4. "Did outrun" = was more swiftly or faster on his feet than Peter--an apostle of our Lord.

5. "Came" = speaks of arrival at the tomb.
6. "First" = means John got there before Peter did.
7. "Sepulchre" = Jesus' tomb.

V. 5

1. "He" = John, the other disciple who outran Peter.
2. "Stooping down, and looking in" = implies a low opening; it is typical for John to think things through.
3. "Saw" = to see with his physical eyes.
4. "The linen clothes" = the strips of linen cloth Joseph and Nicodemus wrapped Jesus' body in. (John 19:40)
5. "Lying" = refers to the linen clothes lying in the shape of a body; the graveclothes lay like an empty cocoon; this is not the picture of a grave robbery, for no robbers could have gotten the body out of the graveclothes without tearing the cloth and disarranging things; Jesus has passed through the grave clothes and the rocky tomb.
6. "Yet" = however; John's timid nature made him pause.
7. "Went not in" = when John first arrived at the tomb he did not enter it.

V. 6

1. "Then" = introduces the next thing that happened.
2. "Cometh" = speaks of Simon Peter's arrival at the tomb.
3. "Following" = refers to Peter's arrival as being after John's (him).
4. "Went into the sepulchre" = entered the tomb hewn out of a rock wall.
5. "Seeth" = to view attentively--not a mere glance as John gave in verse 5.
6. "Linen clothes" = the strips of linen cloth Joseph and Nicodemus used to wrap the body of Jesus.
7. "Lie" = refers to the linen clothes lying in the shape of a body.

V. 7

1. "Napkin" = a cloth used for wrapping the head of a corpse; used to wrap around ("about") Jesus' ("his") head.
2. "But" = shows contrast:
 - A. "Not lying with the linen clothes." "but"
 - B. "Wrapped together in a place by itself."
3. "Wrapped together" = having been folded up; the tense in the Greek is perfect which means a past completed action and continues to be just as it was; reveals that this action was done in an orderly fashion and there was no haste.
4. "By itself" = apart; separately.

V. 8

1. "Then" = at that time--after Peter had entered the tomb.
2. "Went in" = entered the tomb.
3. "Also" = John as well as Peter.
4. "That other disciple" = "he" = John; identified as the one who "came first to the sepulchre" in verse 4.
5. "Which" = who; John is a person and not a thing; masculine gender, not neuter.
6. "Saw" = to have absolute positive knowledge; means more than just seeing with his eyes; means he had understanding.
7. "Believed" = to be persuaded to be true; refers to the resurrection of Jesus; even though Jesus had spoken repeatedly of His resurrection neither Peter nor John understood at first; now John does but Luke 24:12 states Peter went away "wondering" still.

V. 9

1. "For as yet" = not yet.
2. "They" = Peter and John.
3. "Knew not" = did not understand; did not have positive knowledge of the facts.

4. "Scripture" = the OT prophecies concerning the resurrection; the Scripture concerning the resurrection had not been made real to them; one place could have been Psa. 16:10 which Peter quotes on Pentecost. (Acts. 2:27,31)

5. "He" = Jesus, the virgin born Son of God.

6. "Must" = indicates the necessity stated by the Scriptures.

7. "Rise again from the dead" = to be raised up from the dead to live ever more.

8. "From" = out from among.

V. 10

1. "Then" = these things being so; refers to Peter and John entering the tomb and seeing first hand the evidence of Jesus' resurrection.

2. "The disciples" = "their" = Peter and John.

3. "Went away" = departed from the tomb.

4. "Again" = repetition of an action.

5. "Unto their own home" = their place of abode while they were in Jerusalem; they did not live in Jerusalem, therefore, they did not have a house they could call their home in Jerusalem.

6. No doubt John hurried back to the place he was staying for Jesus' mother was there and what a story he had to tell her.

V. 11

1. "But" = shows contrast; Peter and John left the tomb but Mary stayed.

2. "Mary" = Mary Magdalene. (verse 1)

3. "Stood without" = stood outside the tomb.

4. "At" = near; by; in front of.

5. "Sepulchre" = a tomb hewn out of a rock mountain.

6. "Weeping" = crying due to her grief--caused by her Lord being crucified and now (according to her thinking), His body was missing.

7. "And" = therefore; in view of the fact her grief was heavy "she stooped down and looked into the sepulchre" = to look into with the body bent--necessary because the top of the entrance was low and she wanted to get a view inside the tomb; she peeped inside but did not enter the tomb.

V. 12

1. "Seeth" = the Greek construction implies she viewed attentively; she saw and heard more than Peter and John did.

2. "Angels" = messengers from God; created beings who are ministering spirits waiting orders from God (Heb. 1:13-14; Mat. 18:10); angels were commonly believed to be clad in white and here we have that proof from the inspired word = "in white."

3. "Sitting" = to sit down and John gives the location = "one at the head, and the other at the feet where the body of Jesus had lain."

4. "Body" = dead corpse.

5. "Jesus" = the virgin born Son of God, now risen.

6. "Had lain" = had been laying, though not there now.

V. 13

1. First "they" = "them" = the angels; this is an emphatic pronoun in the sentence; they asked the same question Jesus asked in verse 15 which shows that even the angels are compassionate toward God's sorrowing believers.

2. "Her" = "thou" = "she" = "I" = "my" = Mary Magdalene.

3. "Woman, why weepest thou" = their question was meant to help Mary realize there was more hope than she suspected.

4. "Woman" = a title of respect these angels used to address Mary.

5. "She saith" = her answer was a normal reaction under the circumstances.

6. "Because" = introduces the reason she was weeping.

7. Second and third "they" = refers to those she thought had taken Jesus' body away;

A. Could have been referring to the Roman soldiers.

B. Or could have been referring to the disciples or friends of Jesus who laid Him there--Joseph and Nicodemus. It may have been understood that the body was

placed in this tomb (for it was nigh to Calvary and time was short due to the Jew's preparation day; John 19:42; we have already discussed the possibility that a more prominent site would have been chosen had they had time for its preparation) only to remain over the two Sabbaths (the high one on Thursday and the regular one on Saturday) with an intention of removing it to some other place of burial. Therefore, it was for this reason the women came early with spices to anoint Jesus' body for burying. Thus, Mary may have thought Joseph and Nicodemus had arrived before her and had taken Jesus' body away.

8. "Taken away" = to move from its place.
9. "Lord" = supreme in authority; Master; Jesus the Christ.
10. "Know" = to have absolute positive knowledge of the facts; negated by "not."
11. "Have laid" = placed; referring to Jesus body.
12. "Him" = Jesus, the virgin born Son of God.

V. 14

1. "And when she had thus said" = after she (Mary) answered the angel's question, "she turned herself back" = she turned around with her back toward the tomb; we do not know why she turned--she may have heard a light sound behind her so she turned to see what or who it was.
2. "Saw" = to view attentively; it was before daylight and her vision was obscure; also grief had clouded her sense of reality and kept her from realizing the identity of Jesus and I think also of God's messengers--angels.
3. "Jesus" = the virgin born, resurrected Son of God.
4. "Standing" = the tense in the Greek is perfect which means a past completed action with existing results; this means Jesus had been standing there for some time.
5. "Knew" = to have absolute positive knowledge; negated by "not;" the last sight Mary had of Jesus' mangled, bloody, matted body contrasted sharply with the form of the man she saw before her; her eyes were blurred by tears and her mind was filled with fear; therefore, it is not strange that in seeking the dead she did not see the living.

V. 15

1. "Jesus" = first, third, and fourth "him" = the virgin born, resurrected Son of God.
2. "Her" = first "thou" = "she" = "me" = "I" = Mary Magdalene.

3. "Woman" = a title of respect Jesus used to address Mary; He had used this same title to address His mother twice. (John 2:4; 19:26)
4. Jesus asked her two questions not for information because He already knew.
 - A. "Why weepest thou?" = why are you crying?
 - B. "Whom seekest thou?" = who do you wish (desire, crave after) to see?
5. "Supposing" = thinking; to be of opinion.
6. "The gardener" = second "him" = second "thou" = the keeper of the garden where Jesus' borrowed tomb was; gardeners started their work early in the morning so Mary assumed he would know the activities which took place at the garden tomb before she arrived.
7. "Sir" = a title of respect.
8. "If" = introduces a first class conditional sentence in the Greek which means the condition is determined as fulfilled--in Mary's mind now she is convinced the gardener did carry away Jesus' body; a new idea struck her and she is as mistaken as she was before.
9. "Have borne hence" = to take up in order to carry or bear away.
10. "Tell" = speak up; let me know.
11. "Where" = refers to the place where the gardener placed Jesus' body--according to Mary's thinking at the moment.
12. "Laid" = placed Jesus' body.
13. "Will take away" = to take upon one's self and carry what (Him; refers to Jesus body) has been raised up; in Mary's devotion to Jesus she overlooked her weakness and did not consider the impossibility of this task; somehow she would move His dear corpse to an honorable tomb.

V. 16

1. "Jesus" = "him" = the virgin born, resurrected Son of God.
2. "Her" = "she" = "herself" = Mary Magdalene.
3. "Mary" = Jesus called her by name; divine love is demonstrated here when Jesus appears to Mary Magdalene, who had seven demons cast out of her, before He appeared to anyone else (Luke 8:2; Mark 16:9); this is an awakening word which caused her weeping, sorrow, and fears to flee; Luke 12:48 states much is required to whom much is given; therefore, because of what the Lord had done for her in salvation caused her to

become one of Jesus' faithful followers which in turn caused Jesus to appear to her first after the resurrection; James 4:8 is true.

4. "Rabboni" = a Hebrew word meaning "my great master;" a title of honor Mary used to address Jesus the Christ; an expression of her joy, and an acknowledgment of Him as her Lord and Master.

5. "Master" = teacher.

V. 17

1 "Jesus" = "me" = "I" = "my" = the virgin born, resurrected Son of God.

2. "Her" = "your" = Mary Magdalene to whom Jesus first appeared.

3. "Touch" = to fasten one's self to; adhere to; cling to; negated by "not;" the Greek construction means to stop doing what you are doing--stop clinging; Mary's desire was that she would never allow Him to leave her but Jesus had told the apostles it was necessary for them that He return to the Father or else the Holy Spirit would not come (John 16:7); the idea is not just touching, for when Jesus appeared to the other women (Mat. 28:9) they were allowed to take hold of His feet and worship Him; Mary no doubt was worshiping Him but she also wanted to keep Him in her presence; therefore, Jesus said, "Don't cling to me."

4. "For" = introduces the reason she was not to cling to Him--"I am not yet ascended to my Father" = refers to Jesus going back up to heaven to be seated at the right hand of His Father (Heb. 1:3); whether Jesus had already ascended and sprinkled His blood on the mercy seat and led captivity captive we know not, (Eph. 4:8) but we know He did that soon after the resurrection.

5. "But" = shows contrast; instead of clinging to me go to "my brethren" = refers to those who have been saved; in context He is referring to the apostles; He is not ashamed to call them "brethren." (Heb. 2:11)

6. "Say unto them" = tell the brethren that "I ascend unto my Father, and your Father; and to my God, and your God" = this gave them consolation for it was assurance that His God was theirs, and that, though He had been slain, they were still united to the same Father and God; Jesus is referring to His relation to God in His humanity.

V. 18

1. "Mary Magdalene" = "she" = "her" = Mary from Magdala; the one Jesus told to go to His brethren and tell them what Jesus was about to do.

2. "Came" = to come from one place to another; speaks of her arrival at the place where the disciples had gathered.
3. "Told" = to declare plainly.
4. "Disciples" = followers of Jesus; refers to the apostles.
5. "That" = used twice (once in italics, thus supplied by the translators because implied) to introduce the two things she told them.
6. "Had seen" = to see with the eyes; the tense in the Greek is perfect which means a past completed action with existing results; Mary saw Him in the garden but continues to see Him with her mind's eye even as she speaks to the apostles.
7. "Lord" = "he" = a title of honor expressive of respect and reverence; supreme in authority; Master; Jesus the Christ.
8. "Had spoken these things" = refers to what Jesus had told her in the garden to tell His brethren. (verse 17)

2) The disciples saw the Lord. V. 19-25

V. 19

1. In this verse John records that Jesus appeared to the disciples in a closed room. This is the fifth time Jesus appeared to someone after His resurrection. John records the first--Mary Magdalene and the fifth but does not record the three appearances between.

A. Second: Jesus appeared to the women who had left the tomb when the angel told them to go tell the disciples and as they went back toward Jerusalem, Jesus appeared to them. (Mat. 28:7-10) This must have been soon after He appeared to Mary at the tomb for the women had left as Mary came running back with Peter and John. The women must have traveled a different route or they would have met Mary.

B. Third: It seems that Jesus must have appeared to Peter (Cephas) sometime in the morning or early afternoon. (I Cor. 15:5) This is all we know about that appearance.

C. Fourth: Jesus appeared to the two disciples on the road to Emmaus. (Luke 24:13-32)

2. "Then" = these things being so; introduces the next sequence of events--the fifth appearance of Jesus after His resurrection.

3. "The same day" = "the first *day* of the week" = the same day that Mary had seen Jesus.

4. "At evening" = the Greek indicates the time was between 3:00-6:00PM probably nearer to 6:00PM when it was nearing night time.

5. "When the doors were shut" = the doors were closed; whether locked or not we know not, but the tense in the Greek is perfect which means a past completed action with existing results; this means that when the disciples came inside the place where they assembled, they closed the doors and they remained closed even when Jesus appeared to them.

6. "Disciples" = "them" = "you" = followers of Jesus; this number included 10 of the apostles and the two disciples Jesus had met on the road to Emmaus. Luke 24:33-36 verifies this.

7. "Where" = the exact location in Jerusalem we do not know for certain; it is believed by some to be the upper room where Jesus had met with the apostles at the last supper.

8. "Were assembled" = gathered together; the tense in the Greek is perfect tense which means a past completed action with existing results; this means they gathered together and remained together at the time Jesus appeared in their midst.

9. "For" = introduces the reason they were assembled behind closed doors--"fear of the Jews" = that which struck terror; they were afraid their lives might also be taken.

10. "Came" = to come from one place to another; refers to Jesus' arrival inside the room behind closed doors.

11. "Jesus" = the virgin born, resurrected Son of God.

12. "Stood in the midst" = appeared amongst or in the middle of them.

13. "Saith" = spoke; exhort (to console or encourage); they needed to be consoled because Luke 24:37 stated they were thrown into fear when Jesus appeared in their midst; the sudden manner of His appearance which was out of the ordinary, and the fact that most of them had not seen Him since His resurrection, tended to alarm them, thus His statement--"Peace *be* unto you."

14. "Peace" = this is a usual form of greeting but this means more than just a hello; I believe this was stated in such a way that the disciples were reminded of what Jesus had said in John 14:27; refers to spiritual peace such as only Christ can give and which His Incarnation (God robed in flesh) and His death on the cross offers to men; means the absence of disorder and a harmonious relationship with God and men; probably refers to the "peace of God" = found in Phil. 4:6-7 where it is described as a result of worrying about nothing, praying about everything, and thanking God for anything.

V. 20

1. "He" = "his" = Jesus the virgin born, resurrected Son of God.

2. "So said" = spoke the phrase, "Peace be unto you."

3. "Shewed" = showed; exposed to the eyes.

4. "Them" = "disciples" = the 10 apostles plus the two Jesus met on the road to Emmaus.

5. "*His* hands and his side" = Luke 24:39 adds "feet;" some say Jesus showed them scars where the wounds from the nails and spear had healed, but Zech. 13:6 speaks of wounds, not scars, He will show to Israel one day; in verse 27 Jesus told Thomas to thrust his hand into my side; this seems to indicate that wounds and not scars were present.

6. "Then" = these things being so; His body retaining the wounds of the nails and of the soldier's spear was ample proof of the bodily resurrection of the Lord Jesus.

7. "Glad" = to rejoice exceedingly.

8. "Saw" = to understand; to inspect; more than just a mere glance with the eyes; Luke gives more details than John as to why they had understanding. (Luke 24:39-45)

9. "Lord" = supreme in authority; Master; Jesus the Christ.

V. 21

1. "Then" = these things being so; John tells us some things in the next 11 verses not written in the synoptic gospels.

2. "Jesus" = "my" = "me" = "I" = Jesus the virgin born, resurrected Son of God.

3. "Them" = "you" = the 10 apostles plus the two Jesus met on the road to Emmaus.

4. "Again" = repetition; Jesus said the same thing when He appeared unto them in the closed room. (verse 19)

5. "Peace *be* unto you" = this is a usual form of greeting but this means more than just a hello; refers to spiritual peace such as only Christ can give and which His Incarnation (God robed in flesh) offers to men.

6. "*My* Father" = refers to God being the Father of the Lord Jesus Christ, meaning He was made to share in the Father's own divine nature.

7. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus never doubted that the Father sent Him; Jesus is referring to authority given Him which is translated "power" in Mat. 28:18; the tense in the Greek is perfect which means a past completed action with existing results; this means Jesus was sent from the Father at a point in past time with authority and He retains that authority as He speaks to these disciples "even so send I you" = He is sending these disciples out by the authority given Him by the Father; this is a form of

what we call "the Great Commission" given to the church five different times. (Here and in Mat. 28:18-20; Mark 16:15; Luke 24:46-48; Acts 1:8)

8. "Even so" = likewise; also; in like manner; Jesus is saying that as the Father sent Him to preach, to be persecuted, to suffer, to make known His will, and to offer pardon to men, in like manner He is sending out His disciples.

V. 22

1. "When he had said this" = refers to what He said in verse 21.

2. "He" = Jesus the virgin born, resurrected Son of God.

3. "Breathed on" = this act was used to represent the nature of the influence that would come upon the disciples, and the source of that influence--Holy Ghost; when man was created, God breathed into him the breath of life (Gen. 2:7; same Greek word used in the translation of the Septuagint--Greek translation of the Hebrew OT); the word translated Spirit in the Scriptures denotes wind, air, breath as well as Spirit; thus, Jesus then said, "Receive ye the Holy Ghost."

4. "*Them*" = "ye" = those apostles and disciples gathered together in a room where Jesus had appeared to them.

5. "Receive ye the Holy Ghost" = in the Greek this has to be a futuristic verb because these disciples did not receive the Holy Ghost until the day of Pentecost 50 days later; it is evident from Acts 1:4-5, which was 40 days after this verse was spoken, that they had not received the Holy Ghost at that time but were promised they would in a few days (10 to be exact) and then they would have the power they needed to be witnesses (Acts 1:8); Acts 2:1-4 shows that all present in that upper room received the Holy Ghost and that included these disciples Jesus was speaking to in this verse; what Jesus is saying in this verse is for them to get ready or get prepared to receive the Holy Ghost and they did 50 days later on Pentecost.

6. "Holy Ghost" = Holy Spirit; Spirit of God; Spirit of Christ; a part of the Trinity--three co-equal, co-existent, co-eternal persons in the Godhead.

V. 23

1. "Ye" = the disciples to whom Jesus was speaking to at this time; the apostles who were the nucleus and the first ones placed in the Lord's church. (I Cor. 12:28)

2. "Whose soever" = "them" = whosoever; anyone.

3. "Sins" = "they" = violation of God's law; to wander from the path of uprightness and honor.

4. "Remit" = "remitted" = speaks of forgiveness.
5. "Retain" = "retained" = speaks of not being forgiven.
6. Just what is Jesus saying in this verse? What does this verse mean? It does not mean the Roman Catholic church can forgive sins, neither the Pope (so-called) nor the priests. For only God can forgive sin! Even the blinded Pharisees knew this. (Mark 2:5-7)
7. So, what does this verse mean? Remember Jesus is speaking to the nucleus of the church to whom He had already told He would give the keys (authority) to bind and loose some things. (Mat. 16:19; 18:18) Therefore this could imply two things:
 - A. Mat. 16:19 is spoken after Jesus said He would build His church upon Himself (Mat. 16:18) and the gates of hell would not stop the church. This refers to the authority and power given to the church at Pentecost to preach and set forth the terms and conditions by which man might be pardoned or forgiven. Thus, Jesus put into the hands of His church the keys of the Kingdom by which they could open the door for those who desire to enter.
 - B. Mat. 18:18 is spoken after Jesus instructed the church on how to discipline a member who had sinned. (Mat. 18:15-17) He gave the church authority to discipline a person who refuses to confess his sin. If they confess then the church will forgive (remit) and the Lord forgives but if he refuses to confess, then the church is not to forgive (retain) but turn that one over to Satan for the destruction of the flesh that he might be saved in the future. (I Cor. 5:5) I Cor. 5:12-13 makes it clear that the church should judge those who refuse to make things right with his fellow man and then God will judge after the church has judged.
8. This is a hard verse to interpret but again I repeat that this verse does not give the authority the Roman Catholics claims to have concerning remitting sin and pronouncing pardon.

V. 24

1. "But" = shows the contrast--Thomas was not present when Jesus spoke to the disciples behind closed doors that first Sunday night after Jesus arose.
2. "Thomas" = "one of the twelve" = one of the apostles.
3. "The twelve" = "them" = this term is still applied to the apostles even though Judas, the traitor, is dead.
4. "Called" = named.
5. "Didymus" = a surname for the apostle Thomas; the Greek equivalent of Thomas.

7. "Was not with them when Jesus came" = was not present when Jesus appeared in the midst of the disciples behind closed doors.

8. "Jesus" = the virgin born, resurrected Son of God.

V. 25

1. "The other disciples" = the rest of the apostles who were in the room that first Sunday night.

2. "Therefore" = in view of the fact--that Thomas was not with them.

3. "Said unto him" = spoke or told Thomas what had happened because he was not there; the Greek construction reveals that they kept on saying--repeated action.

4. "Him" = "he" = "I" = "my" = Thomas.

5. "We" = "them" = the disciples who spoke to Thomas.

6. "Have seen" = to see with the eyes but more--they had looked Jesus over carefully; the tense in the Greek is perfect which means a past completed action with existing results--they not only had seen Him but they were still seeing Him with their mind's eye as they told Thomas; they were no doubt excited as they repeated this phrase again and again.

7. "The Lord" = supreme in authority; Master; Jesus the Christ.

8. "But" = shows contrast; the disciples were excited while Thomas was obstinate.

9. "Except" = unless.

10. "See" = to perceive with the eyes; indicates a thorough investigation.

11. "His" = Jesus the virgin born, resurrected Son of God.

12. "Print" = the mark or stroke; seems to indicate a wound because of the use of "into."

13. "Thrust" = to put into; insert; apparently the disciples had told Thomas that they had seen the print of the nails in His hands and the print of the spear in His side.

14. "Believe" = to be persuaded of; to think to be true; negated by "not"--really the Greek has a double negative "not, not."

3) Thomas saw the Lord. V. 26-31

V. 26

1. "After eight days" = the Jews counted the first and the last day of the period of time they dealt with; therefore, that would be the following Lord's day, meaning Sunday following the Resurrection Sunday; these two appearances of Jesus on these two Sundays sanction the first day of the week as the time of assembling together; this is verified in the NT. (Acts 20:7; I Cor. 16:2; Rev. 1:10)
2. "Again" = repetition of an action.
3. "His" = "Jesus" = the virgin born, resurrected Son of God.
4. "Disciples" = "them" = "you" = the apostles; this time Thomas was with them.
5. "Within" = apparently in the same room they were the previous Sunday night.
6. "Came" = speaks of Jesus arrival inside the room behind closed doors.
7. "The doors being shut" = the doors were closed; whether locked or not we know not but the tense in the Greek is perfect which means a past completed action with existing results; this means that when the disciples came inside the place where they were assembled, they closed the doors and they remained closed even when Jesus appeared to them.
8. "Stood in the midst" = appeared amongst or in the middle of them.
9. "Said" = spoke; exhort (to console or encourage); oh how we need continual encouragement just like the apostles did.
10. "Peace" = this is a usual form of greeting but still I think this means more than just a hello; I believe this was stated in such a way that the disciples (especially Thomas this time) were reminded of what Jesus had said in John 14:27; refers to spiritual peace such as only Christ can give and which His Incarnation (God robed in flesh) and His death on the cross offers to men; means the absence of disorder and a harmonious relationship with God and men; probably refers to the "peace of God" found in Phil. 4:6-7 where it is described as a result of worrying about nothing, praying about everything, and thanking God for anything.

V. 27

1. "Then" = after that--after Jesus appeared in the room where the disciples were.
2. "He" = "my" = Jesus the virgin born, resurrected Son of God.
3. "Saith" = Jesus turned and spoke to Thomas as if He had come expressly for his sake.
4. "Thomas" = one of the 12 apostles; he was not present the previous Sunday night when Jesus had appeared to the disciples.

5. "Reach hither thy finger" = put your finger here--in the wounds in my hands where the nails were driven.
6. "Behold" = to inspect; examine.
7. "Reach hither thy hand" = put your hand here--in the wound in my side where the spear pierced it.
8. "Thrust" = insert.
9. "Be not faithless" = the Greek construction means to "stop being faithless;" Jesus knew of Thomas' doubts or unbelief.
10. "But" = shows contrast between the way Thomas was--faithless, and the way the Lord desired him to be--believing.
11. "Believing" = refers to being convinced that Jesus has been raised from the dead.

V. 28

1. "Thomas" = "my" = one of the 12 apostles.
2. "Answered" = to begin to speak, but always where something has preceded (either said or done) to which the remarks refer.
3. "His" = Jesus the virgin born, resurrected Son of God.
4. "My Lord and my God" = Thomas was wholly convinced and did not hesitate to address the risen Christ as Lord and God.
5. We do not know if Thomas put his finger in the wound in Jesus' hand or if he put his hand in the wound in His side. It seems as if he did not but was convinced by the evidence that he had seen with his own eyes. The next verse seems to bear witness with this thought.

V. 29

1. "Jesus" = "me" = the virgin born, resurrected Son of God.
2. "Him" = "Thomas" = "thou" = one of the 12 apostles, to whom Jesus was speaking directly.
3. "Because" = introduces the reason Thomas believed--"thou hast seen me" = to see with the eyes; thus it seems it was sight, not touch that convinced Thomas.

4. "Hast believed" = to be persuaded; to think to be true; the tense in the Greek is perfect which means a past completed action with existing results; this means that Thomas, even though he has just believed that Jesus arose bodily from the grave, that belief would continue--have existing results.

5. "Blessed" = happy; spiritually prosperous.

6. "They" = refers to whosoever or anyone who believes without seeing with the physical eye.

7. "Believed" = to be persuaded of.

8. It seems Jesus is saying that a person who is persuaded by His Word instead of requiring visual contact would be more blessed than Thomas and that person would manifest a higher and stronger faith.

9. The Lord rebukes Thomas' unbelief.

V. 30

1. John uses a strong pair of Greek conjunctions in this verse and the next to convey his message--"and" and "but." These two words literally mean "on the one hand"--many signs, "but on the other hand"--these are written.

2. "Many" = a larger number than what is written.

3. "Other" = other of the same kind--referring to the same kind of miracles John wrote about.

4. "Signs" = finger post of God; proof that Jesus was sent from God; miracles.

5. "Truly" = indeed; certainly; surely.

6. "Did" = produce; perform.

7. "Jesus" = "his" = the virgin born, resurrected Son of God.

8. "Presence" = before; means they saw with their own eyes these miracles Jesus performed.

9. "Disciples" = followers of Jesus.

10. "Are not written in this book" = are not described in the book of John; many were recorded by the synoptic gospel writers and many which He performed were never recorded. (John 21:25.)

V. 31

1. In this verse John states his purpose (inspired by the Holy Ghost of course; II Tim. 3:16) for writing this book.
2. "These" = refers to the miracles (signs) John describes in this gospel.
3. "Are written" = to pen down upon parchments or some other kind of material; the tense is perfect in the Greek which means a past completed action with existing results; this means that these miracles were recorded at a point in past time and stand on record today. (Psa. 119:89)
4. "Ye" = refer to whosoever or anyone who reads this book of John.
5. "Might believe" = to be persuaded; to think to be true; the Greek construction means to keep on believing--refers to continuous faith in Jesus Christ through the ages.
6. "Jesus" = "his" = "the Christ" = "the Son of God" = the divinely conceived Son of God in a virgin's womb who was the anointed One or Messiah of the OT--Christ of the NT.
7. "That believing ye might have life" = this is another purpose of these miracles being written--not only that a person would continue to believe but if one did believe he would have life, eternal life, because the Greek construction reveals that person would keep on having life; life is not a reward for good conduct to be given after death but a gift of God given to all who comes God's way--by grace through faith wrought by the Holy Ghost.
8. "Through his name" = by His authority, in virtue of power derived from Him. (Acts 4:12)

CHAPTER 21:

4) A night of defeat. V. 1-3

V. 1

1. "After these things" = signifies what has been recorded concerning Jesus' last appearance to the disciples in John 20:26-29; we do not know how much time had elapsed but the disciple had traveled from Jerusalem back to Galilee; several days may have elapsed between these appearances.
2. "Jesus" = "himself" = "he" = the virgin born, resurrected Son of God.
3. "Shewed" = to make manifest or visible and known.

4. "Again" = repetition of an action; verse 14 makes it clear this is the third time He appeared to them; we know there were at least two more times (may have been more) before He ascended. (Mat. 28:16 which is not this incident; Acts 1:4 in Jerusalem)

5. "Disciples" = followers of Jesus; here referring to the seven apostles who went fishing.

6. "Sea of Tiberias" = a Roman name given to the Sea of Galilee in honor of Caesar--Tiberias Caesar; a fresh water sea about 14 miles long and 9 miles wide in the region of Galilee; also called "lake of Gernesaret" in Luke 5:1 and "sea of Chinnereth in Num. 34:11.

7. "On this wise" = in this manner; John then begins to describe in detail the manner by which Jesus appeared to them.

V. 2

1. "There were together" = refers to persons being assembled together--seven mentioned with two not named.

2. "Simon" = Peter's old name before he met Christ in John 1:42.

3. "Peter" = mean a rock or stone; really identifies him as a piece of the rock, with the Rock being Christ upon which the church is built, not upon Peter, who is just a piece of the Rock (Mat. 16:18); Peter is the leader and the one who influenced the other six to go with him.

4. "Thomas" = one of the 12 apostles chosen by the Lord; also the one John has just spoke of in John 20:24-29.

5. "Called" = named.

6. "Didymus" = the Greek equivalent of Thomas.

7. "Nathanael" = name means "God has given;" John states he was from "Cana in Galilee" = a village in the region of Galilee about 5 miles NE of Nazareth, Jesus' hometown; it is called Cana of Galilee to distinguish it from another Cana in the tribe of Ephraim.

8. "The sons of Zebedee" = two of them--James and John who were apostles chosen by the Lord Jesus; John never mentioned his own name in the gospel he wrote; here he just called himself a son of Zebedee.

9. "Two other of his disciples" = we do not know who these two are for John does not give their names; I believe they were two of the apostles for the five that were named were apostles.

10. "His" = Jesus, the virgin born, resurrected Son of God.

11. "Disciples" = followers of Jesus, here referring to the apostles.

V. 3

1. "Simon Peter" = "I" = "him" = "thee" = John uses both his name before he met Jesus and his name after he met Jesus.

2. "Them" = "they" = "we" = the other six apostles who went with Peter.

3. "I go a fishing" = the Greek construction indicates that he was returning to his old occupation of fishing, not just fishing for pleasure.

4. "We also go with thee" = they were influenced by Peter; these men were not fishing for pleasure but for a livelihood; they were without the presence of Jesus, to supply their need, several days so their finances were low if not already depleted.

5. "Went forth" = left where they were assembled and went down to the Sea of Tiberias and "entered into a ship."

6. "Entered" = to go up; the ship must have been relatively large; this ship could have belonged to Peter.

7. "Into" = a preposition that speaks of a point, place, and time with a purpose--to make a living.

8. "Immediately" = as soon as they made the decision to go fishing.

9. "That night" = give us the time they went fishing--night not day; indicates they fished all night without catching one fish--nothing = not one.

10. "They caught nothing" = John simply states what happened.

11. Peter acted without orders in returning to his occupation of fishing. He had forsaken all to follow Christ (Luke 5:1-11) and now he was turning back to the old life.

5) A morning of decision. V. 4-17

V. 4

1. "But" = shows the contrast between a night of failure and a morning when victory was about to arrive.

2. "Morning" = at day break; early; means dawn had come.

3. "Now" = already.
4. "Come" = arrived.
5. "Jesus" = the virgin born, resurrected Son of God.
6. "Stood on the shore" = simply means Jesus was standing at the edge of the water.
7. "The disciples" = refers to the seven apostles in the boat fishing.
8. "Knew not that it was Jesus" = they could not distinctly recognize Him due to the distance they were from Him and also due to a possible morning fog upon the Sea of Galilee.

V. 5

1. "Then" = therefore; these things being so.
2. "Jesus" = "him" = the virgin born, resurrected Son of God.
3. "Saith" = called out to "them" = "they" = "ye" = the seven apostles on the ship fishing.
4. "Children" = a term of affection and friendship (I John 2:18); word is used as a teacher addressing his disciples.
5. "Have ye any meat" = have you caught any fish?
6. "Meat" = anything eaten with bread; word used by the Greeks especially to denote fish; this is the only time in the NT this Greek word is used.
7. "Answered" = to give an answer to a question.
8. "No" = not one fish; it was probably embarrassing for the fishermen to acknowledge they had not even caught enough for their food, after all they were fishermen by trade.

V. 6

1. "He" = Jesus, the virgin born, resurrected Son of God.
2. "Them" = "ye" = "they" = the seven apostles on the ship fishing.
3. "Cast the net on the right side of the ship and ye shall find" = why the right side is mentioned we know not; they did what the Lord Jesus said still not knowing who He was.

4. "Therefore" = accordingly; they cast the net according to Jesus' instructions.
5. "Were not able" = did not have the strength due to the multitude (a great number--153; verse 11) of fishes.
6. "Draw" = word refers to lifting the net full of fish into the boat; the Greek construction pictures the disciples tugging at the net.

V. 7

1. "Therefore" = in view of the fact--the miracle that just occurred.
2. "That disciple whom Jesus loved" = John, the human instrument who wrote this gospel; this could be said of any and all of the Lord's disciples because He loved them all equally; this was John's favorite designation of himself in his gospel.
3. "Saith, it is the Lord" = John no doubt recalled the lesson of fishing Jesus had given them at another time (Luke 5:4-6) and knew that only the Lord could perform such a miracle.
4. "Lord" = supreme in authority; Master; Jesus the Christ.
5. "Peter" = "Simon Peter" = "*his*" = "*him*" = "he" = "himself" = one of the apostles Jesus chose to follow Him; the apostle who influenced the other six to go back to their old occupation--fishing.
6. "Now" = consequently; these things being so.
7. "Heard" = to consider what has been said.
8. "Girt" = to gird all around.
9. "Fisher's coat" = an outer garment in distinction from the inner garment worn next to the skin.
10. "For he was naked" = clad in undergarments (tunic) only with the outer garment (toga) laid aside; this shows us what God thinks about immodest dress.
11. "And did cast himself into the sea" = they probably were in shallow water and Peter was anxious to get to where Jesus was; he did not wish to wait for the slow-moving boat to reach Jesus.

V. 8

1. "The other disciples" = "they" = the other six apostles in the ship with Peter.

2. "Came" = to come from where they were at when they caught the fish and arrived at the shore.
3. "A little ship" = a small boat that could float in the shallow water near the shore; they had to transfer from the larger boat (ship in verses 3 and 6) to the smaller boat to go to shore.
4. "Not far from land" = "as it were two hundred cubits" = about 300 feet or 100 yards, or the length of a football field.
5. "Dragging the net with fishes" = refers to pulling the net of fish through the water to the land; this was much easier than trying to lift the net into the larger ship in verse 6.

V. 9

1. "As soon then" = when.
2. "They" = the apostles who had been on the ship fishing.
3. "Come to land" = speaks of their arrival on shore.
4. "Saw" = to perceive by the use of the eyes.
5. "Fire of coals" = a heap of burning coals.
6. "Fish laid thereon, and bread" = fish were cooking on the fire and it seems bread was being baked as well.
7. There is no mention as to where the fish, bread, and fire came from nor is a miracle mentioned. It could have been left there by someone for the Lord's use. We know that the Lord did not use the fish they had just caught at this time.

V. 10

1. "Jesus" = the virgin born, resurrected Son of God.
2. "Them" = "ye" = the seven apostles who were at this time on the shore with Jesus; the net full of fish must have been secured to the little boat at the edge of the water.
3. "Bring of the fish which ye have now caught" = the Greek word used here for "fish" emphasizes fish as food and that they might choose the species of fish that suited their taste; it seems Jesus asked them to contribute to the meal that which by His direction they had caught.

V. 11

1. "Simon Peter" = the apostle who influenced the other six to go fishing and was the first one on shore to meet Jesus.
2. "Went up" = went up into the little boat where the net full of fish had been secured and he loosed it and drew the net upon the land.
3. "Drew" = same word as "draw" in verse 6; here refers to pulling the net out of the water onto the land.
4. "Full" = not any room for more fish yet the net did not break.
5. "Great" = large.
6. "An hundred and fifty and three" = 153; it seems they counted the fish as this is not an approximate number; the number is mentioned because it seems to have been a very unusual catch especially after they had spent the whole night and had caught nothing.
7. "For all there were so many" = a large quantity; an unusual catch above normal.
8. "Yet was not the net broken" = the net was not split as had happened in a previous fishing experience of the disciples. (Luke 5:4-6)

V. 12

1. "Jesus" = "him" = "thou" = the virgin born, resurrected Son of God.
2. "Them" = the seven apostles who had been fishing.
3. "Come" = come hither; come here; indicates the apostles were standing some distance from where the fish and bread were on the fire.
4. "Dine" = to eat breakfast; means the meal which is taken in the morning.
5. "None of the disciples" = not one of the seven apostles present.
6. "Durst" = could not bring one's self to ask.
7. "Ask" = to enquire of someone; the Greek construction plainly states that they did not enquire, "Who art thou?" the situation was so unusual that their reverence for Him restrained them from asking foolish questions.
9. "Knowing" = to have absolute knowledge of the facts; they had already seen Him before and like John wrote in I John 1:1 using the perfect tense which means "we have seen Him and still see Him."

10. "Lord" = supreme in authority; Master; Jesus the Christ.

V. 13

1. "Jesus" = the virgin born, resurrected Son of God.
2. "Then" = reveals the sequence of events--after Jesus ask them to "come and dine."
3. "Cometh" = speaks of Jesus moving to the spot where the fish were cooking on the fire.
4. "Taketh" = to take with the hand.
5. "Bread" = food composed of flour, mixed with water and baked.
6. "Giveth" = to reach out to; to hand.
7. "Them" = the seven apostles who had been fishing all night.
8. "Fish" = the fish that Jesus had cooking on the fire before the apostles came to land; the fish that the apostles chose to cook may have been placed on the fire for seconds.
9. "Likewise" = in the same way; Jesus took the fish the same way He took the bread and reached both out to the apostles.

V. 14

1. "This is now the third time" = John inserts this verse to verify the sequence of Jesus appearing to the apostles--the first two appearances to the apostles were on the first two Sunday nights gatherings after the resurrection in Jerusalem.
2. "Jesus" = "himself" = "his" = "he" = the virgin born, resurrected Son of God.
3. "Shewed" = showed; to make manifest or visible or known.
4. "Disciples" = followers of Jesus; the seven apostles who had fished all night.
5. "After that he was risen from the dead" = after Jesus arose out from among the dead; after He came out of the tomb.

V. 15

1. "So" = therefore; these things being so.

2. "When they had dined" = after they had completed their morning meal--breakfast.
3. "They" = the seven apostles who were eating breakfast with Jesus; it does not say that Jesus ate with them but He could have because He already had eaten in their presence. (Luke 24:41-43)
4. "Jesus" = "me" = first "him" = "thou" = "thee" = "He" = "my" = the virgin born, resurrected Son of God.
5. Jesus now speaks specifically to Simon Peter (John uses both the old name of Simon and the new name of Peter--the names used before and after Peter met Jesus in John 1) and calls him "Simon" = first "he" = "I" = second "him" = Peter's old name before he met Christ. The Lord may be reminding Peter of his carnality by the use of this name for Peter denied the Lord three times even after making a strong boast he would not do such a thing. Even though Peter wept bitterly when he denied the Lord (Luke 22:61-62), I do not believe he genuinely repented until this encounter with Jesus. After three times of Jesus asking the same question Peter was reminded of the three times that he denied the Lord and he was grieved (verse 17) which is godly sorrow that worked repentance in Peter's heart. (II Cor. 7:10)
6. "*Son* of Jonas" = we do not know why Jesus referred to Peter as the Son of Jonas unless it was to remind him of his being the son of just a man, thus reminding him of his human failures.
7. "Lovest" = agape; the God kind of love; the context indicates that Jesus was calling for the higher kind of love.
8. "More" = superior; more excellent.
9. "Than these" = this could be interpreted two ways. The word can mean "these things" since it is either masculine or neuter:
 - A. If it is neuter it would apply to his boats, nets, fish, and his employment. It is certain that the gospel Jesus preached is a severe and self-denying gospel of forsaking all. (Luke 14:33)
 - B. If it is masculine (and I'm inclined to believe this is what the context is) it is referring to the apostles. Such a question as this would remind Peter of his wild boast that he would stand by Christ though all men forsook Him. (Mark 14:29-31; Mat. 26:33-35) The Lord probes the inmost recesses of Peter's heart to secure the humility necessary for service.
10. Peter answered, "Yea Lord; thou knowest that I love thee."
 - A. "Yea" = yes.
 - B. "Lord" = supreme in authority; Master; Jesus the Christ.

C. "Knowest" = to have absolute positive knowledge; our Lord certainly has all knowledge for He is God who is omniscient; Peter insists that Christ knows this in spite of his conduct; the tense in the Greek is perfect which means a past completed action with existing results; this means the Lord knew Peter came to love Him at a point past time and still knew he loved Him at present.

D. "Love" = phileo; to treat affectionately or kindly; to be fond of; to have affection for; Peter makes no pretensions to possessing love superior to his brethren.

11. Jesus then told Peter, "Feed my lambs."

A. "Feed" = means the care of the flock by furnishing nutrients; refers to furnishing food for the soul, or to exhibit truth that the faith of believers may be strengthened and their hope confirmed; the tense indicates a continuous action--keep on feeding.

B. "My lambs" = the church is often compared to a flock (Luke 12:32); refers to the tender and the young in the Christian experience; speaks also of young, immature disciples; the young in Jesus' flock are especially close to Jesus' heart.

V. 16

1. First and third "he" = "me" = second "him," second "thou" = "thee" = "my" = Jesus, the virgin born, resurrected Son of God.

2. First and third "him" = second "he" = first "thou" = "I" = "Simon, son of Jonas" = Peter, the apostle who denied the Lord Jesus.

3. "Again" = "second time" = repetition of an action; He only repeated "Lovest thou me?" while leaving off "more than these."

4. "Lovest" = agape; the God kind of love; the context indicates that Jesus was calling for the higher kind of love.

5. Peter answered the same as before, "Yea Lord, thou knowest that I love thee."

A. "Yea" = yes.

B. "Lord" = supreme in authority; Master; Jesus the Christ.

C. "Knowest" = to have absolute positive knowledge; our Lord certainly has all knowledge for He is God who is omniscient; Peter insists that Christ knows this in spite of his conduct; the tense in the Greek is perfect which means a past completed action with existing results; this means the Lord knew Peter came to love Him at a point past time and still knew he loved Him at present.

D. "Love" = phileo; to treat affectionately or kindly; to be fond of; to have affection for; he was not as boastful of his love as he had been before his three denials.

6. Jesus then told Peter "Feed my sheep."

A. "Feed" = Jesus uses a different Greek word here from verse 15; this word means to shepherd and has the sense of governing, caring for, guiding, protecting; refers to the kind of faithful vigilance which a shepherd uses to guide his flock, and to make provision for their need and protect them from dangers; the tense indicates a continuous action--keep on shepherding; this word is more inclusive of the shepherd's work than "feed" = of verse 15--the lambs need feeding, but all the sheep need shepherding.

B. "My sheep" = this term commonly denotes the church in general, without respect to age.

V. 17

1. First and second "he" = "me" = third "him" = third and fourth "thou" = "thee" = "Jesus" = the virgin born, resurrected Son of God.

2. First, second, and fourth "him" = first and second "thou" = third "he" = "I" = "Simon, son of Jonas" = "Peter" = one of the apostles who denied Jesus three times.

3. "Third time" = three times Jesus asked a similar question in the Greek but translated the same in English; this question being asked three times was used to remind Peter of his denying Jesus three times so that he would be grieved (godly sorrow worked) and repent of his sin of denying Jesus three times.

4. "Lovest" = phileo; to treat affectionately or kindly; to be fond of; to have affection for; this time Jesus used the same word for love as Peter had in verses 15 and 16.

5. "Grieved" = to make sorrowful; to cut to the heart; this is godly sorrow or deep God caused grief which works repentance. (II Cor 7:10)

6. "Because" = introduces the reason he was cut to the heart (grieved)--"because he said unto him the third time" = this reminded him of his sin of denying the Lord Jesus three times.

7. Peter's response reveals something about the change in his attitude (repentance)--"Lord thou knowest all things; thou knowest that I love thee."

A. "Lord" = supreme in authority; Master; Jesus the Christ.

B. First "knowest" = to have absolute positive knowledge; our Lord certainly has all knowledge for He is God who is omniscient; Peter insists that Christ knows this in spite of his conduct; the tense in the Greek is perfect which means a past completed action with existing results; this means the Lord knew Peter came to love Him at a point, past time and still knew he loved Him at present.

C. "All things" = each and every thing individually; nothing escapes the all seeing eye of our Lord.

D. Second "knowest" = this is a different Greek word than the first "knowest;" this word means to know by experience; to understand; Peter was willing to let the Son of God determine the depth of his love.

E. "Love" = phileo; to treat affectionately or kindly; to be fond of; to have affection for; He was no longer willing to make a bold statement like he had earlier in Mat. 26:35; he had learned some things.

8. Jesus then told Peter the basic same thing for the third time, "Feed my sheep."

A. "Feed" = same word used in verse 15; means to care for the flock by furnishing nutrients; refers to furnishing food for the soul, or to exhibit truth that the faith of believers may be strengthened and their hope confirmed; the tense indicates a continuous action--keep on feeding.

B. "My sheep" = this term commonly denotes the church in general, without respect of age.

6) A day of dedication. V. 18-25

V. 18

1. "Verily" = surely; truly; of a truth; used twice, expresses the speaker's sense of the importance of what he is saying and the certainty that it is as he says.

2. "I" = Jesus the virgin born, resurrected Son of God.

3. "Thee" = "thou" = "thyself" = "thy" = "*thee*" = Peter, the apostle to whom Jesus was speaking to personally.

4. "When thou wast young" = refers to the early life of Peter.

5. "Girdedst" = refers to placing a belt called a girdle (Mat. 3:4) around the flowing outer garments that Peter wore.

6. "Walkedst whither thou wouldest" = this referred to Peter's customary action in doing as he pleased--if he wished to put his belt around his flowing robe so that his garments would not get in the way of his walk, he girded himself and went.

7. "But" = shows the contrast between when he was young and "when thou shalt be old" = you shall be helpless, and others would determine for him the girding of his belt and the places he would go--"thou shalt stretch forth thy hands and another shall gird thee, and carry thee whether thou wouldest not."

8. "Carry" = bear or shall compel thee to go to prison and to death.

9. "Wouldest not" = would not desire or seek to go to the kind of death the Lord was referring to, which was the death Peter was to die in his old age.

10. "Stretch forth thy hands and another shall gird thee" = probably referring to the death that traditional history says that Peter died in his old age--that of being crucified on a cross upside down; even though he would not seek such a death he would not shrink from it when it was the will of God; therefore, he would stretch forth his hands on that cross and others would gird him to it.

11. When Peter was put to death, traditional history says that he requested that he might be crucified with his head downward saying that he who had denied his Lord, as he had done, was not worthy to die as Christ did.

12. This interpretation is clear from the next verse.

V. 19

1. "This spake he" = refers to verse 18.

2. First, third, and fourth "he" = "me" = Jesus the virgin born, resurrected Son of God.

3. "Signifying" = to make known.

4. "What" = of what manner, sort, or nature.

5. "Death" = physical death; the separation of soul and spirit from the body.

6. Second "he" = "him" = Peter.

7. "Glorify God" = honor God; John is referring to a martyr's death described in verse 18 by the Lord Jesus; traditional history says Peter was crucified (upside down at his request) in Rome about two years after Paul was beheaded; about 35 years later Peter mentions in II Peter 1:14 what the Lord told him here about his death.

8. "When he had spoken this" = having said this--refers to what Jesus said in verse 18.

9. "Saith" = to exhort; to command.

10. "Follow" = to imitate; to follow the Lord's example as He was soon to ascend back to the right hand of the Father; therefore, Peter was not to follow in a literal sense; the Greek construction indicates that the command was to follow Jesus now and continue to do so until the martyr's death.

V. 20

1. "Then" = introduces Peter's first reaction to Jesus' personal command.

2. "Peter" = the apostle Jesus had just commanded to follow Him.
3. "Turning about" = to turn one's self about; indicates a sudden turning around.
4. "Seeth" = to look with the physical eye.
5. "The disciple whom Jesus loved" = "which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?" = this is referring to John; John never called himself by his own name in this gospel; he was the one who leaned on Jesus' breast at the last supper and asked Him who was going to betray Him (see notes on John 13:23-25); John was an eye witness of this incident.
6. "Which" = who; refers to a person not a thing; therefore, it is masculine gender not neuter.
7. "Lord" = supreme in authority; Master; Jesus the Christ.
8. "Jesus" = "his" = the virgin born, resurrected Son of God.
9. "He" = refers to the one who was to betray Jesus.
10. "Betrayeth" = to hand over into the hands of another; this Judas did for 30 pieces of silver. (Mat. 26:14-16)

V. 21

1. "Peter" = the apostle Jesus had just personally commanded to follow Him.
2. "Seeing" = looking at with one's physical eyes.
3. "Him" = "this man" = John the apostle and human instrument the Lord used to write this gospel.
4. "Saith" = spoke.
5. "Jesus" = the virgin born, resurrected Son of God.
6. "Lord" = supreme in authority; Master; Jesus the Christ.
7. "What *shall* this man *do*?" = Peter makes a tragic mistake, for Jesus had personally told him what he was to do and now Peter again gets his eyes off the Lord and begins to look at others, in this case, John.

V. 22

1. "Jesus" = "I" = "me" = the virgin born, resurrected Son of God.

2. "Saith" = to point out with words; to exhort; Jesus really gives Peter a mild reproof and gentle rebuke for his actions.
3. "If" = introduces a third class conditional sentence in the Greek; means the condition is undetermined but has the prospect of determination; as God, Jesus had the power to will it but He did not.
4. "Will" = desire; purpose.
5. "That he tarry" = means to continue to live in the flesh; also implies, to sit here and do nothing.
6. "Till I come" = refers to the Lord's second coming spoken of in John 14:3.
7. "What is *that* to thee?" = words of rebuke to Peter; Jesus' rebuke safeguards each disciple against envy, jealousy, and curiosity concerning His dealings with other disciples.
8. "Thou" = you; the word is emphatic indicating that Peter, as a believer, was solely responsible for his own conduct not that of John or any other.
9. "Follow thou me" = a command to Peter to follow Jesus' example.
10. In essence Jesus said lip service is good but I want action from you. Peter had said three times (verses 15-17), "Yea, Lord, thou knowest that I love thee." Now Jesus said I want some action. After Pentecost that is exactly what we see from Peter--action. We see action after this in:
 - A. Acts 2 when Peter preached on the day of Pentecost.
 - B. Acts 3 when he healed the lame man.
 - C. Acts 4 as he spoke boldly before the Sanhedrin.
 - D. Acts 5 as he pronounced judgment on Ananias and Sapphira and rejoiced when persecuted for preaching in Jesus' name.
 - E. Acts 9 when he raised Dorcas from the dead.
 - F. Acts 10 when he preached to Cornelius, a Gentile.
 - G. Acts 11 when he vindicated his ministry to Gentiles before the church in Jerusalem.
11. Through out the rest of Peter's life we see action until he died a martyr's death as the Lord had told him he would in verse 18.

1. "Then" = therefore; these things being so--referring to the statement Jesus made in verse 22.
2. "Went abroad" = went out; refers to rumors.
3. "This saying" = "that that disciple should not die" = John sets the record straight in this verse concerning this false rumor a few years before he died.
5. "Brethren" = from the same womb; refers to the saved followers of Jesus because all saved are from the womb of Holy Ghost conviction.
6. "That disciple" = "him" = "he" = John the apostle.
7. "Yet" = indeed.
8. "But" = shows contrast between the false interpretation and what Jesus actually said.
9. "Jesus" = "I" = the virgin born, resurrected Son of God.
10. "Thee" = Peter, the one Jesus was rebuking.
11. John was anxious to set this matter right because the longer John lived, the more logical it seemed to them that what Jesus meant was that Jesus would come back before John died. It was probably confirmed when it was seen that John survived all the other apostles, had escaped all the dangers of persecution, and was leading a peaceful life at Ephesus.

V. 24

1. "This is the disciple" = John who penned down this gospel; John proves in this verse without doubt that he is the one he referred to throughout this gospel as "the disciple whom Jesus loved."
2. "Which" = who; John is a person not a thing; therefore, this is masculine gender not neuter.
3. "Testifieth" = to be a witness; to affirm what one has seen or heard or experienced; to give a first hand detailed account of what he saw, heard, and experienced.
4. "These things" = refers to all he wrote about in this entire gospel.
5. "Wrote" = to write down; record.
6. "Know" = to have absolute positive knowledge; indicates a knowledge which exceeds that of personal experience; the tense in the Greek is perfect which means a past completed action with existing results; the disciples came to know at a point, past time and still know, at least John does, some 60 plus years later.

7. "We" = includes the other apostles and all others who knew the facts as John knew them; John was aware that to validate any testimony it was necessary to strengthen one's witness by the addition of one or two others. (Deut. 19:15)

8. "His" = refers to John.

9. "Testimony" = what one testifies; refers to these things or the entire gospel John had just written.

9. "True" = speaking the truth; beyond any doubt; without error.

V. 25

1. "Also" = indeed.

2. "Many" = a large number.

3. "Other things" = "the which" = "they" = refers to miracles performed and discourses taught.

4. "Jesus" = the virgin born, resurrected Son of God.

5. "Did" = performed.

6. "If" = introduces a third class conditional sentence in the Greek; means the condition is undermined but has the prospect of determination; they could be written had the Holy Ghost chosen to do so but He didn't therefore everything concerning what Jesus did was not written down.

7. "Written" = penned down.

8. "Every one" = one by one in detail.

9. "I" = John, the human instrument used to pen down this gospel.

10. "Suppose" = think; notice John changed from "we know" in verse 24 to "I suppose" which means no one supposes that the author means to be understood literally in what he is about to say; this is just an expression revealing that there would be a large number of books had they been written.

11. "That even" = not even.

12. "That even the world itself could not contain the books that should be written" = these words graphically pictures for us the vastness of the works and words of Jesus from which the human instrument (John), the Holy Spirit used to pen down this book, made a small selection which would establish the main point for which he wrote--that one who reads it may believe that Jesus is the Son of God and believing he would have life. (John 20:30-31)

13. "World" = this earth; could also mean the universe.
14. "Contain" = to have space or room for holding; negated by "not."
15. "Books" = scrolls.
16. "Amen" = truly; surely; so be it.

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